



THE HAY-WAIN

MILLENNIAL STAR

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OUR WONDERFUL WIVES

*"It is not good that the man should be alone;
I will make him an help meet for him." (Genesis 2: 18)*

SINCE I have been in the British Mission, I have had the privilege of interviewing over 90 brethren in connection with positions in Branch Presidencies, District Presidencies and Elders' Quorum Presidencies.

In each instance, I have asked the brethren first of their conditions at home . . . do they have the support of their wives and are their wives in sympathy with service to our Father in heaven?

The answers have filled my heart with joy as each brother would tell of his love for his wife, of her complete and full support and of her encouragement in his service.

I am persuaded in most cases our wives make us what we are. They push us tenderly toward perfection. They honour our Priesthood and share it with us, then with loving but gentle pressure they encourage us on toward sweet service that gives us a pre-taste of heaven in our homes.

I don't know why the brethren bear and the wives share the Priesthood. In speaking about it to the late Apostle, Matthew Cowley, he jokingly said: "When the brethren go first, the sisters are always behind them to push them along. Should the women go first, when they would turn around, perhaps the brethren would be gone."

Just as the Church was not complete without the women's organisation of the Relief Society, so is our Priesthood not complete without our wives. They not only help us magnify our Royal Priesthood, but through the temple marriage, we complete our Priesthood

to the highest exaltation in the Celestial Glory.

I am impressed with what Matthew Henry wrote about wives as he referred to the creation of women. "She was not made out of his head, to top him; nor out of his feet, to be trampled on by him; but out of his side, to be equal with him; to be protected by him, and near his heart to be beloved by him."

Recently President Stephen L. Richards and his wife were in the mission home for a few days. All of us were impressed with the love they held for each other. Their lives were intertwined in complete dependence upon one another. The respectful and considerate way President Richards treated his wonderful wife, made us all hope we could reach that perfection in sixty years of living together.

We have often been aware of the wonderful way President David O. McKay treats Sister McKay. She is his sweetheart. She is his "help meet." The tender treatment she receives at his hands is one of the sweetest examples of devotion and love we have ever seen.

The morning Sister Woodbury and I were to be set apart for our missionary call, President McKay entered the room with a saddened countenance. When President Richards and President Clark solicitously asked about Sister McKay, he said: "The doctor deems it unwise for Sister McKay to go to London with me." Emotion choked his voice as he thought of going on this assignment alone.

(continued on page 233)



Hold a High Opinion of Thyself

TO the saints in Britain and to the readers of the *Star* everywhere, we send love and greetings. The invitation to write a short article for publication in the *Millennial Star*, which has been close to our hearts for more than fifty years, is greatly appreciated.

Inasmuch as many of the members of the Church in Britain are recent converts, it may be profitable to consider a subject which may not be as familiar to new members as are the subjects which were treated in the various lessons given by the missionaries.

Almost all informed people today have some knowledge of the Mormon doctrine of Deity, but perhaps our

concept of the nature and destiny of man—hardly less important—is not generally understood.

As true religion basically has to do with the relationship that exists between God and man, it is important that all members of the Church become familiar with the teachings of the Church of Jesus Christ of Latter-day Saints concerning man, who and whence he is, and his present and potential status in the scheme of things. The age-old question of the psalmist, "What is man?" still challenges the thoughtful mind.

First we declare that man is co-eternal with God; secondly, that free

HUGH B. BROWN, the author of this article, needs no introduction for he has served in Britain once as a missionary and twice as mission president. His willingness to write for the Star is another indication of his fond love and affection for the British Saints. Last year Elder Brown was called to be a member of the Council of the Twelve Apostles where he is continuing to serve unceasingly in the work of the Lord.



agency is a part of his nature. He enjoyed it before he was born into this world; thirdly, he is capable of eternal progression; and fourthly, he, being a child of God, was innocent at birth.

When we speak of man being eternal we mean eternal in both directions. Not only that he will have no end but that he had no beginning, as an entity. That which had a beginning will surely have an end. Most Christians accept the scriptural doctrine that God is without beginning of days or end of years, or, as stated in many sectarian creeds, that he is uncreate. If this is so, and this we believe, it follows that man, being a son of God, of the same species, is endowed by him with his own characteristics, and therefore, as God is eternal, so man is eternal.

The scientists tell us that the elements of our universe are eternal and are characterised by change. In other words, they are uncreated in their essential essence. We believe these observations apply also to man.

Man was also in the beginning with God, Intelligence, or the light of truth, was not created or made, neither indeed can be.

For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fullness of joy; (D. & C. 93:29, 33).

In this connection it will be remembered that God told Jeremiah that he knew him before he was born and ordained him a prophet to the nations. (Jeremiah 1:5) And the Lord told Abraham he was among the great ones in the pre-existent world and was selected to be a leader among men. (Abraham 3:23).

There is ample scriptural support for the belief that Jesus, the Saviour, lived before he was born of the virgin Mary. He himself often referred to that pre-existent state. He said, *I came*

down from Heaven, not to do my own will, but the will of Him who sent me, and again in John 17:5; he prayed:

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

If Christ lived before he was born into this mortal life, and if, as he assured us, we are his brothers and are the sons of God, then we too had a pre-mortal existence.

While the elements, the animals and all things were created by him, man has the distinction of being a child of our Heavenly Father, spiritually begotten by him. The apostle Paul understood this spiritual fatherhood when he said:

Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of Spirits, and live? (Hebrews 12:9).

While the scriptures state that all things were created by Christ, and that without him was not anything made that was made, the impossible feat of making something out of nothing is not implied. What really happened was, God organised the elements. He had something to work on for those elements are eternal. Also he did not create our spirits out of nothing, but in the course of the progress of those spirits, he became the Father of spirit bodies.

In our modern scriptures we read,

Now the Lord had shown unto me, Abraham, the intelligences that were organised before the world was; and among all these there were many of the noble and great ones;

And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abra-

ham, thou are one of them : thou wast chosen before thou wast born.

And there stood one among them that was like unto God, and he said unto those who were with him : We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them : (Abraham 3:22-25).

The above scripture helps us to understand the scripture which has troubled Bible students throughout the ages, when God said to Job :

Gird up now thy loins like a man; for I will demand of thee and answer thou me.

Where was thou when I laid the foundations of the earth? declare, if thou hast understanding.

Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof;

When the morning stars sang together, and all the sons of God shouted for joy? (Job 38:3-7).

One purpose in making provision for our earth-life was that we, his children, might develop God-like qualities, become partners with him in creation, exercise free agency, develop social and moral natures and move toward eventual Godhood. The familiar law of "like begets like" must lead to this exalted conclusion.

Our earth-life then was planned and is purposeful. That plan provided for eternal spirits to be joined with eternal elements, that through obedience to law men might receive a fullness of joy.

For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fullness of joy;

And when separated, man cannot

receive a fullness of joy. (D. & C. 93:33-34).

More than a century after the above was revealed to the prophet, Elton Trueblood, noted author, wrote, "The more we identify our spirits with the rest of the natural order, the more we see matter and spirit as a mutually beneficent combination, and the more we are compelled in reason to posit the reality of a transcendent Creator of both."

We teach the inspiring and Biblical doctrine that salvation is something to be achieved, not at any given time, but through patient continuance in well doing and enduring to the end. Man's estrangement from God, excepting only the sons of perdition, is never complete or absolute. Repentance is an eternal principle—the first principle following faith, enunciated by John the Baptist, and later by Christ himself. True repentance follows when men become convinced that wickedness never leads to happiness. "For each descent from fair truth's lofty way, for each gross error which delays the soul, by that soul's gloom and loneliness we pay and by the retarded journey to its goal."

Under the second heading, that man is intended to be free, we declare that freedom to choose lies at the heart of religion. It is fundamental to progress, is a part of our very nature and consists of the capacity or potential ability to determine the course of one's life. It was to preserve and guarantee this priceless blessing that the war in heaven was fought.

And there was war in heaven : Michael and his angels fought against the dragon; and the dragon fought and his angels (Revelation 12:7).

Any person, group, church or government that attempts to rob men of their freedom is an enemy of God,

for that freedom is essential to man's salvation and God's purpose is to bring to pass the immortality and eternal life of man; therefore he who thwarts that purpose fights against God.

In connection with the doctrine of Free-agency, we renounce the idea of original sin, or inherited guilt. Such doctrine is contrary to the inspired teachings of the Hebrew prophets, as well as the explicit doctrines of Jesus the Christ. Human nature is not evil or guilty in its essential character.

Men will be justly praised or blamed only for what they do voluntarily, not for what they were born with. While we have a capacity for good and evil, we are born without virtue or vice and before we are old enough to exercise personal will, there is nothing in us but what God has stored in us. Little children are innocent before God. In other words, we believe that men will be punished for their own sins and not for Adam's transgression.

Closely related to man's freedom of action, his potential God-like status and his eternal nature is the doctrine of eternal progression, that is, going forward for ever, progressively realising our inherent possibilities. Faith, the moving cause of all action, impels us to reach out beyond our grasp, to seek the substance for which we hope, and proceed on the evidence of unseen things, trusting in a power transcendently greater than our own, "and we wrestle", as Paul said, to the Ephesian saints:

. . . not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places (Ephesians 6:12).

Other purposes of our earth-life are that we might gain knowledge, know joy and sorrow, see and appreciate

beauty, understand and obey—or in other words, bring our lives into harmony with the laws of our universe—and, as Jesus said, live abundantly.

With faith in ourselves, in God and in the future, we will seek knowledge, which is prerequisite to progress in every area of activity. Salvation is not a goal to be attained at a given time or a commodity to be purchased on the bargain counter, but like education it is an on going process. Knowledge is the key, not only to power but to progress. As the poet says, "Heaven is not gained by a single bound, but we build the ladder by which we rise from the lowly earth to the vaulted skys and mount to its summit round by round."

The gaining of knowledge or overcoming of ignorance then is prerequisite to progress. Just as man cannot be saved in sin, so he cannot be saved in ignorance but may, by obedience to law, be saved from it. Knowledge which has saving power is more than the mere accumulation of facts. Proper use of knowledge denotes wisdom and intelligence. It follows that the gaining of knowledge is a part of true religion. The challenge to love the Lord with all our minds indicates that worship should be rational and intelligent. Only thus may we become perfect, as Jesus enjoined, "even as our Father in heaven is perfect."

As we search the scriptures we are led to hold a high opinion of ourselves, for as John exclaimed:

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is (1 John 3:2).

*"Know then thyself, presume not God to scan;
the proper study of mankind is man."*

HEBER C. KIMBALL



A Great Missionary of this Dispensation

by
Beulah B.
Woodbury

MEN like Heber C. Kimball are not accidents. They are emphatically, and in the truest sense, children of destiny. Says one of old:

"Now the Lord had shown unto me, Abraham, the intelligences that were organised before the world was; and among all these there were many of the noble and great ones; and God saw these souls that they were good, and he stood in the midst of them, and he said, 'These I will make my rulers'; for he stood among those that were spirits and he saw

that they were good, and he said unto me, Abraham, thou art one of them, thou wast chosen before thou was born."

Surely this man Heber C. Kimball, who is almost a legend in church history, was chosen before he was born: he was to play a leading role in all the great events of the church in its formative years. He was undoubtedly the greatest missionary the church has ever known. He manifested the gift of prophecy, as is generally admitted, to



Heber, Vilate and their young daughter

a greater extent than any other man in the church, excepting the Prophet Joseph Smith. Brigham Young was in the habit of saying "Heber is my prophet." His faith was like a rock that many, in his lifetime, were able to lean upon.

Heber C. Kimball was born in Vermont on June 14, 1801. Here, too, were born Joseph Smith and Brigham Young. The Kimballs were of Scottish descent. In America his ancestors were related by marriage to those of the Prophet Joseph Smith. He learned the potter's trade from his brother, Charles, and together they moved to Mendon, New York to establish a business.

While living in Mendon he happened to ride through the little neighbouring town of Victor. There, he stopped to rest at the home of a gentleman at work in his garden. Heber, being thirsty, asked for a drink of water. It was brought to him by a young woman of such beauty and sweetness that Heber lingered as long as he dared. Within a very short time he found it necessary to return and quite by chance became thirsty in the same place. He was able again to see the young girl of the house. Apparently, she had been as favourably impressed as he. More visits followed and soon

the young couple were in love and planning their marriage. Vilate Murray was to be the ideal wife of Heber. He cherished her all the days of his life.

Heber Kimball was naturally religious. Although he was a very sociable man, full of fun and good humour, he was essentially of a solemn and serious nature. He had searched through the years of his youth for "an anchor for the soul." But, he was unable to find among the Christian sects of the day the knowledge of salvation and the things of God that he desired to know. He said, "the priests would tell me to believe in the Lord Jesus Christ, but never would tell me what to do to be saved, and thus left me almost in despair." About this time he felt more favourably impressed with the teachings of the Baptist church than any other: their belief in baptism by immersion appealed to him.

In the little city of Mendon he was now to become acquainted with Brigham Young. They were to be life-long friends. In fact, Heber had been known to say that he loved Brigham more than any member of his own family.

About three weeks after Heber had joined the Baptist church five Elders of the Church of Jesus Christ of Latter-day Saints came to Victor, about five miles from Mendon, and stopped at the home of Phineas Young. Heber went to hear these men out of curiosity and for the first time he heard the fullness of the everlasting gospel. With Heber, "To hear was to believe."

He was baptised in April, 1832. Two weeks later Heber's wife, Vilate, was baptised and a branch of about thirty members was formed at Mendon.

The reception of the Holy Ghost was to Heber a veritable "baptism of fire." In speaking of it in later life he said, "The scriptures were unfolded to my mind in such a wonderful way that it appeared to me, at times, as if I had formerly been familiar with them."

In the autumn of the year in which he was baptised Heber and Brigham Young visited Kirtland, Ohio, where the Prophet Joseph Smith was living. They had travelled over three hundred miles but their desire to meet the prophet was so great that the distance and difficulty of travel meant nothing to them. Their first meeting with the prophet took place in a forest where Joseph was felling trees. It is told that on seeing Brigham, Joseph said, "There is a man who will yet preside over this church."

As to Heber, the heart of Joseph was at once knit with his, in friendship like unto David and Jonathan; and this feeling of brotherly love, like a golden chain, uniting these two noble souls, was destined to endure unbroken through time and eternity.

A year later Heber sold all that he had in Mendon and moved with Brigham Young and his family to Kirtland. Heber had tried with all the strength of his testimony to bring the members of his father's family into the church. But he was the only one of his father's household to ever embrace the gospel. At this time the members of the church were meeting much persecution at the hands of mobs both in Jackson County, Missouri, and in Kirtland, Ohio.

Heber was to go through many things in the next few months that were to prepare him for his greatest calling: a missionary. He was a member of the Camp of Zion. He laboured on the Kirtland temple. He took part

in the school of the prophets. A few weeks after the founding of this school Heber was chosen to be one of the Twelve Apostles . . . the first apostles chosen in this dispensation.

Not long after the dedication of the Kirtland temple Heber went on his first mission for the church. This was soon followed by another mission, like the first, to the states. Each was of short duration but they were in preparation for the great calling before him.

On Sunday, June 4, 1837, the Prophet went to Heber and said, "Brother Heber, the spirit of the Lord has whispered to me: 'Let my servant Heber go to England and proclaim my Gospel, and open the door of salvation to that nation.'"

Some months prior to his appointment Heber had talked with Willard Richards, a new member of the church, on the streets of Kirtland. Heber, filled with the spirit of prophecy, had predicted for himself a mission to the shores of Europe. He had further told Willard that he would accompany Heber on this mission.

Even so, when the Prophet informed Heber that he was to go to England, Heber was overwhelmed.

"Like Jeremiah he staggered under the weight of his own weakness, exclaiming in self-humiliation: 'O Lord, I am a man of stammering tongue, and altogether unfit for such a work; how can I go to preach in that land, which is so famed throughout Christendom for learning, knowledge and piety; the nursery of religion; and to a people whose intelligence is proverbial?'"

Knowing all this, yet in great humility Heber accepted the call. He felt that the Lord would support him and endow him with the qualifications needed. Even though he dreaded leav-

ing his family he felt that the gospel outweighed every other consideration.

He was then set apart to preside over the first foreign mission of the church. Willard Richards was now in the eastern states. Just one day before Heber was to leave for England, Willard returned to Kirtland and was set apart the same evening to accompany him. These two were joined by Orson Hyde and Joseph Fielding.

On the morning of July 1, 1837, they sailed for England on the ship *Garrick*. At daybreak on July 20 they arrived in the river Mersey, opposite Liverpool. When they first sighted Liverpool, Heber went to the side of the boat and poured out his soul to his Heavenly Father thanking Him for the safe voyage. In describing this important moment Heber said,

"While thus engaged and contemplating the scene presented to my view, the spirit of the Lord rested down upon me in a powerful manner, and my soul was filled with love and gratitude. I felt humble, while I covenanted to dedicate myself to God, and to love and serve Him with all my heart."

They were taken to shore in a small boat. Heber was so anxious to be on British soil that he could not wait for the boat to be pulled into shore but leaped from it when they were within six or seven feet of the pier.

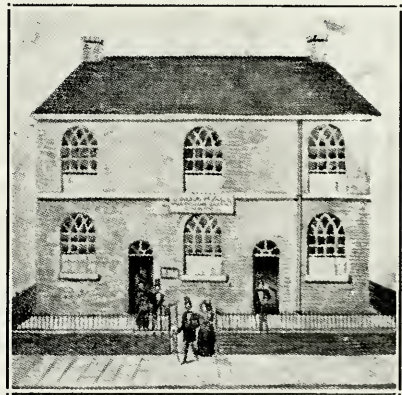
The new missionaries wandered the streets of Liverpool among strangers and without money. They found a little room in which to lodge and spent the next day or two in council and in calling upon the Lord for direction. They felt greatly blessed by the spirit of the Lord and received answer to their prayers.

The spirit of the Lord said, "Go to Preston." And so, to Preston they went. It was election day in Preston

when they arrived, and Heber had never seen anything like it in all his life.

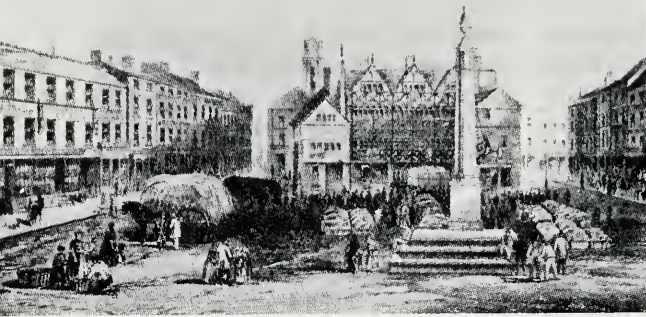
Bands were playing, flags were waving. Thousands of men and women were upon the streets. One of the flags unrolled before them and they read the words written upon it: "**Truth Will Prevail.**" Heber cried aloud. "Amen! Thanks be to God, **Truth Will Prevail.**"

Joseph Fielding now lost no time in contacting his brother the Reverend James Fielding, who was pastor of a church in Preston. James Fielding had been informed by his brother, Joseph, by letter of the teachings of the Gospel. He was familiar with the doctrine of the church. When Heber and his associates met with him they explained the Gospel further to him in their first interview. He had assured his congregation that he could not place more confidence in an angel than he did in the statements of his brother, Joseph, respecting this people; consequently they were in a great measure prepared for the reception of the Gospel.



The Vauxhall Chapel

The day after their arrival in Preston was Sunday. The missionaries were invited by the Reverend Fielding to attend his church in the Vauxhall chapel. As he preached from the pul-



The market place
in Preston where the 5,000
gathered to hear the
elders preach

pit Heber says, "We sat before him, praying to the Lord to open up the way for us to preach." When the meeting was over Mr. Fielding of his own accord, as no one had requested it, made the announcement that an elder of the Latter-day Saints would preach in his chapel at three o'clock that afternoon.

A large congregation was there at three o'clock when Heber stood up to speak. It is interesting to note what this great missionary, who was to bring so many to a knowledge of the truth, had to say on this most important occasion.

"I declared that an angel had visited earth, and committed the everlasting Gospel to man; called their attention to the first principles of the Gospel; and gave them a brief history of the nature of the work which the Lord had commenced on the earth; after which Elder Hyde bore testimony to the same, which was received by many with whom I afterwards conversed; they cried 'Glory to God,' and rejoiced that the Lord had sent His servants unto them. Thus was the key turned and the Gospel dispensation opened on the first Sabbath after landing in England."

But, now there came a change in the attitude of Reverend Fielding. He had permitted them to use his church on two more occasions. Then, seeing the response of the people and fearing that he would lose his congregation he closed his doors to the elders. But, the

people were anxious to hear more. They opened their homes to Brother Kimball and his companions. They knew they were hearing the truth.

The first baptisms took place Sunday, June 30, 1837, in the river Ribble. These were the first baptisms to take place in a foreign land. Only eight days had passed since the arrival of the elders in Preston. Baptising in the open air was such an unusual thing for the people of England that a crowd of from seven to nine thousand persons gathered on the banks of the river to witness the ceremony. That afternoon about five thousand gathered in the market-place to hear more of the Gospel. Other baptisms soon followed and it was not long before a branch of the church was formed in Preston.

It was at this time that Heber made one of his seemingly casual utterances for which he was famous. Through a new member of the church he met a young woman named Jenetta Richards. Following her baptism Heber casually stated to Willard Richards, "Willard, I baptised your wife today." Willard and Jenetta had not yet met but within a short time Willard was to marry Jenetta Richards.

Heber next preached in Walkerfold where some conversions were made. He then went on a short journey to the villages south of Preston, and great

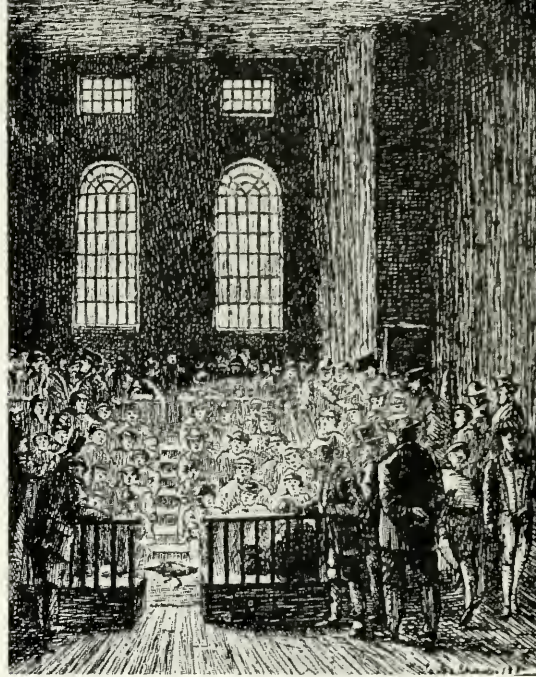
numbers of people came to hear. At Longbridge five preachers were among those who believed his teachings. At Eccleston he preached in a Methodist Chapel. On the journey, ten were baptised, two of them Methodist preachers. During this time much preaching was done in Preston where the members met in the "Cockpit". Brother Kimball writes of this period: "Brother Hyde and myself have laboured all the time, night and day, so that we have not had much time to sleep. There are calls on the right and left. In Preston there are about 160 members. At Walkerfold I have built up one branch; one in Barshe Lees, in Yorkshire; one in Ribchester; one in Penwortham, and one in Thornley."

In speaking of this period Heber says:

"Calls from all quarters to come and preach were constantly sounding in our ears, and we laboured night and day to satisfy the people, who manifested such a desire for the truth as I never saw before. We had to speak in small and very crowded houses, and to large assemblies in the open air. Consequently our lungs were often very sore, and our bodies worn out with fatigue."

Heber now had the desire to go to Downham and Chatburn. Several of the brethren tried to dissuade him from going. They told him that there was no chance for success. Ministers of several different denominations had tried for 30 years to establish churches there; but, they laboured in vain. He was told that these were wicked places and the people most hard of heart. Heber was not discouraged. He said that it was his business to call not the righteous but the sinners to repentance.

Contrary to all that of which he had been warned Heber was received most cordially by the people of Chatburn. They procured a large barn for him



The "Cockpit" in Preston, where the first conference was held

to preach in and placed a barrel in the centre for him to stand upon, and he preached to them the first principles of the Gospel.

"My testimony was received with joy, and these people who had been represented as being hard and obdurate, were melted into tenderness and love." When he had finished speaking to them twenty-five asked for baptism and Heber was busy until midnight baptising and confirming these people who were surely examples of the Saviour's words, "My sheep know my voice, and a stranger they will not follow."

The next evening in Chatburn the people were gathered in such crowds that Heber had to preach in the open air standing on a stone wall. Heber was away from Preston for five days and baptised and confirmed 110 people. He organised branches in Downham, Chatburn, Waddington and Clithero.

The time was growing near for Heber Kimball to return home. He

visited the many branches that had been formed. It was most difficult for him to leave Chatburn and Clithero. Leaving the new members brought about a feeling he was helpless to describe. As he walked down the street he was followed by the members. Many of them could not speak for their tears. As they followed him down the road Heber felt that he should remove his hat for he felt that he was on holy ground. He felt to bless the country around about him. His heart was so touched by those about him that it was necessary for him to leave the road three times to go to the streams of water to bathe his eyes.

The Prophet Joseph told Heber in later years.

"The reason he felt as he did in the streets of Chatburn was because the place was indeed 'holy ground,' that some of the ancient prophets had traveled in that region and dedicated the land, and that he, Heber, had reaped the benefit of their blessings."

Sometimes as they went from house to house talking with the people they would baptise as many as twenty in a day. Heber had to go into the water as often as six or seven times a day, and many times after performing the ordinance he would change his clothes only to go back into the water before reaching his lodgings. Heber C. Kimball, with power from the Lord, had converted one thousand five hundred people in a period of eight months.

Heber now returned to his home in Kirtland. He was about to enter upon a period of great trial, persecution, and sorrow. The great membership of the church was now in Missouri. Heber immediately moved his family to Far West. Feeling was high against the Saints in that area and before Heber had finished the house he was

building he was obliged to abandon it to the mob. Because of Heber's absence in England he was not known by many of the Saint's persecutors and was able to be of help to many, particularly to the Prophet while he was imprisoned at Liberty Jail. In viewing the many things the people of the Lord were forced to endure, Heber prophesied that those who had taken part in their persecution would receive their just reward.

Almost as if by a miracle the members of the church, consisting of over ten thousand in Missouri had left the state. It was at this time that the Prophet, after his escape from gaol, led the people to Commerce, Illinois, later to be known as Nauvoo. Heber upon seeing it for the first time observed: "It is a very pretty place, but not a long-abiding home for the Saints." Within seven years the people were to be forced to leave Nauvoo the beautiful.

As soon as the Twelve had made some provisions for their families, they were sent again to proclaim the Gospel to the world. Heber was called again to England. He was leaving his young wife with a new baby.

In writing of this sorrowful time Heber says:

"I went to my bed and took my wife's hand. She was then shaking with a chill, having two children lying sick by her side; I embraced her and my children and bade them farewell. My only well child was little Heber and it was with difficulty he could carry a couple of quarts of water at a time, to assist in quenching their thirst."

"It was with difficulty we got into the wagon and started down the hill about ten rods; it appeared to me that my heart would break within me at leaving my family in such a condition, as it were almost in the arms of death. I felt as



Heber C. Kimball, about 1860

though I could not endure it. I asked the teamster to stop, and said to Brother Brigham, 'This is pretty tough, isn't it; let's rise up and give them a cheer.' We rose and swinging our hats three times over our heads, shouted: 'Hurrah, hurrah for Israel!' Vilate, hearing us, arose from her bed and came to the door and Mary Ann Young cried out to us: 'Good-bye and God bless you.' After this I felt a spirit of joy and gratitude, having had the satisfaction of seeing my wife stand upon her feet, instead of leaving her in bed, knowing that I should not see them again for two or three years."

The trip was most difficult for both Heber and Brigham: they were suffering from chills and fever that many times left them prostrate. They had obtained a little money and together had four pounds and sixteen shillings (\$13.50). They travelled four hundred miles by stage paying six to eight pence a mile; they ate three meals a day and in addition spent three shillings each night for lodging. The money was kept in a trunk. As they needed it, it was there. When they reached their destination they found that they had paid out 31 pounds (\$87). Heber said, "The money could only have been put there by some

heavenly messenger, who thus administered to our necessities daily as he knew we needed."

Heber arrived in England on the sixth of April, 1840, ten years to the day that the church was organised. The first thing he did was to visit the Saints whom he had brought in on his former mission. He was eager to go to Clithero and there he held meetings on the Sabbath. Heber says of this visit:

"I administered the sacrament to nearly two hundred saints. It was a time of refreshing to them and to myself, as I had not seen them for more than two years. It had been said there, as in other places, that I would never return to them again; but they now saw me again, and knew that myself and many of my fellow labourers had come; and that our message and our zeal were the same as formerly, and therefore I was received with greater joy than ever."

The greatest accomplishment of Heber C. Kimball's second mission was the opening of the London conference. Accompanied by Wilford Woodruff and George A. Smith, Heber made his way to London. In speaking of it in a letter home Heber said, "London looks like a small world." As they walked the streets looking for a place to preach it seemed that all doors were closed to them. They found it best to hold open-air meetings where they met with some success. In speaking of the disinterest of the people Heber wrote:

"While conversing with the common people concerning the Gospel we found their highest attainments to be: 'Why, I go to church or chapel and get my children Christened; what more is necessary?' When we conversed with the learned we found them too wise to be taught, and too much established in the traditions of their fathers to expect any

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The Gospel in my Life

by Lyle J. Cooper

WHO would have thought that Mr. Hastings, a man who for 30 years had spent each Friday night in the local "pub" and who never worried about the outcome of his life, would have become a branch president only nine months after joining the Church? Who would have dreamed that Mr. Dyson after drinking 18 cups of tea regularly each day for 20 years would have forsaken this habit immediately when he heard the "word of wisdom"? Mr. Dyson is now a district clerk.

Though these happenings might seem strange to the people of the world, to the members of Christ's Church they should be commonplace for they are evidences of the handiwork of God. We ought to know, if our lives are in order, the sweetening influences of this gospel. Virtues like love, devotion, obedience and patience are the reasons why such men as the above-mentioned change their lives.

These qualities are called "fruits of the spirit." They motivate wayward men to make their lives sweet and clean. They teach good men to forget themselves, and motivate them to think of others. This is the true pattern of the Saviour.

Such influences in the lives of men like Mr. Hastings and Mr. Dyson cannot be passed over lightly. They are not of man, but are gifts of God given to those who have desires to put their lives in order. It has been these same feelings of the heart that have prompted men in ancient times as well as our modern day to speak praises of the gospel Christ brought.

Brigham Young once said about the gospel in men's lives: "With all the rest of the good that you can commit to memory, be sure to recollect that the gospel of salvation is expressly designed to make saints of sinners; to overcome evil with good; to make holy, good men of wicked, bad men;

Lyle J. Cooper is the recently appointed second counsellor in the British Mission Presidency, and he has written on the sweetening influence of the Gospel in his life. Coming from a family of eleven children in the farming community at Santaquin, Utah, it is no wonder that the Gospel played such an important part in his life.



and to make better men of good men. Wherein we are wicked, wherein we have passions, the gospel will aid us in overcoming evil. It gives us the influence, the power, the knowledge, the wisdom, and the understanding to overcome our weaknesses and to purify ourselves before the Lord our God."

Joseph Smith, during that dark hour of trial in the Carthage Jail was confronted only by the assurance that the teachings he left would be felt in the lives of those he loved. It was not his message that he had been promulgating but the message of salvation from Christ Himself. God endowed him in that time of need with peace of heart and the mellowing influences of the principles he had been teaching others.

We all have a varying degree of this same peace in our lives because of the actuality of the virtues heretofore mentioned. By close scrutiny we, as did the Hastings and the Dysons, find in our lives witness upon witness testifying that these virtues have kept us on the proper paths many times. In the words of Jesus Himself: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Christ put signposts along the road to mark the way. Mr. Hastings and Mr. Dyson found a few of these markers . . . look at their lives now. Let us ask ourselves, "Have I found the markers?" And most important of all, "Have I followed them?"

In their former ways would Mr. Hastings or Mr. Dyson have felt natural in the presence of God? No! For the Lord hath said, "no unclean thing can inherit the Kingdom of heaven." It is certainly my desire, as I know must be yours as well, to live and prepare myself to meet God. I

hope that we, along with the Mr. Dysons and the Mr. Hastings, can find more ways to perfect ourselves.

Speaking with the authority of the Priesthood, King Benjamin said, "For the natural man is an enemy to God, and has been from the fall of Adam, and will be, for ever and ever, unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord, and becometh as a child, submissive, meek, humble, potent, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father." By doing as Benjamin said we place ourselves in subjection to the gospel. We place our lives in the hands of God and become as little children. He then gives us truth upon truth, light upon light, virtue upon virtue. Then as one prophet said, "we are made rich."

I love this Gospel. My life has been filled with Mr. Hastings and Mr. Dysons. With all my heart I am grateful for the Gospel and what it does, not only for my own life, but also for the lives of others—for the goodness it brings out in men. This way of life has meant everything to me from the time I was in my mother's arms to my present age. Its influence has given me peace of mind like unto that of Brigham Young and Joseph Smith. Even at a young age I was able to see the awareness which the Gospel gives to men and this has helped me to find many of the signposts which mark the path to eternal life. Mr. Dyson and Mr. Hastings have more recently verified the reality of the Gospel and its effectiveness in the lives of men.

Christ is real! He lives today, and offers His way to each individual if he puts his life in order.

LEADERSHIP IN ACTION



by
LeGrand
Richards

*of the Council of the
Twelve Apostles*

THE Lord said, "For this is my work and my glory, to bring to pass the immortality and the eternal life of man." Now that is all our church is for. The Lord has indicated that He never gave a temporal commandment to His children : everything is spiritual. When you have the deacons digging trenches or picking up leaves, that is spiritual. When you have the scouts tying knots or building wigwams, or going on hikes, in the eyes of the Lord, that is spiritual. Everything that we do is leading to one end, and that end is to bring salvation and eternal life to all His children.

I feel that in this church one of our greatest weaknesses, and I have always said it, and I think I always shall, is that we go around in little circles and we pay attention to a few of our members and we let the rest remain inactive and they never feel like they are really a part of us.

Robert Babson made a statement something like this : "The greatest resources of America are not her mines, nor her forests, nor her waterways, but

the undeveloped abilities and talents of her citizenry." This applies even more so to the wonderful people of Britain, and especially to the members of the Church. This bringing to pass "the immortality and the eternal life of man" contemplates that man, every man, shall be given an opportunity to grow and develop in this Church. Not just one or two, but everyone.

Along this line I want to tell you a story. When I was in Holland I called a Dutchman to speak one evening—I am a Dutchman, too. He was a local brother and he unwisely took all of the time. There happened to be one of our aristocratic sisters there who had only been a member of the Church a short time, and at the close of the meeting she gave me a real calling down to think that I would sit there all through the meeting and let this brother take all the time. She had a friend with her and it had disappointed her. I said, "Well, Sister, apparently you do not understand the philosophy of Mormonism." I said : "We haven't a preacher in our church

who hasn't practiced on somebody and I don't know that you are any better than the rest of us that someone shouldn't practice on you. Why, you just give this man an opportunity and some day he may be one of the best preachers we have in the Church." And since that time I think he has filled three full-time missions for the Church, and is one of the best preachers we have among the Dutch people, but he had to practice on somebody.

I think of those poor Dutch people who let me practice on them when I couldn't even speak their language. One good sister who had been in America came back on a visit, and when she heard one of those young missionaries trying to pray in Dutch she came up to him after the meeting and said, "Elder, I believe if you would pray in English the Lord could understand you better." But the philosophy of this church is that we learn to do by doing, and we don't learn any other way. We study a bit. But you could study until doom's day out of all the books that have even been written, on how to play golf, but you could never knock that ball straight down the fairway to save your soul until you got hold of the clubs and learned the little quirk necessary to keep it straight. You could listen to all the musicians who have ever lived and you could never play a tune on the piano until you get your fingers on the keys and used them yourself. And that is how one learns in this Church.

I like the story that was written by Thomas Nixon Carver, the former professor of Political Economy at Harvard University, when he talked of the Mormon Church as nation builders, and the uncanny ability the Mor-

mon leaders had of discovering hidden and undeveloped ability and talents of the people. He said they didn't even start with a highly educated group. They had gathered their people from the backwoods and the peasant farms, and from the workshops, and with those untrained people they built a great empire. And then, continuing, he said: "The power to save ability, talents and genius from going to waste is as near to divine wisdom as anything we are likely to know in this world." And I believe that. I think that half, or better, of the man-power of this Church is going to waste today because we haven't yet learned how to harness it and put it to work.

Now, to further illustrate my point. We only had one full-time missionary from the Southern States Mission in the mission field when we arrived, and I told the saints they were being cheated, so we started calling their local young people. I told them that if they would live for it, and pray for it, and work for it, and save for it, their boys and girls could go on missions just as well as the boys and girls from the West, and it was only a short time until we had 56 full-time missionaries from the South serving in that mission.

I think you have to have objectives and set your mark high. You remember the story that if you hitch your wagon to the star, you might at least get upon the mountain-top, but if you don't hitch, you just remain right down in a rut.

One district president came to me—he had just been appointed, and said, "It is time for our district conference. What have you to suggest?" I looked at him and said, "Well, do you want this to be my conference or your con-

ference?" He thought a minute. "Well, I want it to be my conference." I said: "I thought you did." "Now," I said, "you plan what you would like to have, and then if you want me to go over it, I will be glad to do so." But you see, I couldn't give him the assignment and then take it away from him, and thus deprive him of the opportunity to develop his own leadership ability.

I learned a statement when I was a young man that has been worth a great deal to me. It goes like this. There are three requisites to successful leadership in the Church, and I think that is true in business or anything else, and they are: First, planning your work. Second, the assignment of your work. And third, the checking up on the assignment.

I believe in checking and double checking. You can make all kinds of plans and they may never be worth anything, and you can assign them, and they may never bring you any result, but it is the checking up on the assignments made that really determines whether the work will be done or not.

I said to one Sunday School superintendent. "Do you have your two-and-a-half-minute talks?" He said: "Not very often." And I said: "Why not?" He replied: "Well, we always assign them but they don't come." "Oh," I said, "the assignment is the easy part, it is the checking up on the assignment that determines whether it is going to be done or not." And I offended him and he didn't come to Sunday School again for a few weeks, so I went and visited him and said, "I have come to apologise to you, I do not want to apologise to you for what I said, because what I said is just as true today as it was the day I said it.

I just wanted to apologise to you for having hurt your feelings."

Now this checking up on the programme is very important. At Kansas one night I talked the whole evening on these three points and there was a new bishop present, and he came up afterward and said, "I certainly got a lot out of that" and the next day we called him to talk in the conference. There was the blackboard still in front with those three requirements, the planning of your work, the assigning of your work and the checking up on your assignments, and he said: "Last night I heard Bishop Richards talk on the importance of checking up on assignments. I thought about it all night and this morning I got in touch with every boy of the Aaronic Priesthood in my ward and they are all here but three."

We had a slogan in our stake when I was president: "Not failure but low aim is often our greatest sin." It isn't always that we have tried and failed, as much as it is that we haven't tried.

And that brings me to the necessity of holding council meetings. Many of you are executives in the auxiliaries and priesthood quorums, and some of you in your bishoprics. I feel that there is nothing more important than council meetings, where we meet together and plan our work and make our assignments, and then check up and follow through on assignments made.

You have heard this experience before, but I feel that it is worth repeating. Many years ago when I was in the South the Church let me purchase a new car for the mission. I went to Detroit and got a new Model A Ford. The first conference I attended after getting this new car was in Jacksonville. I drove this new Ford and

parked it by the oldest Model T I could find, and when the meeting was over I called all of the missionaries over and said, "Come and see your new car—it belongs to the mission." I said, "What is the difference between these two cars?" I got all kinds of answers from them, and I kept saying, "No, no." Then I said: "I will tell you what the answer is. The only difference between these two cars is council meetings. If Henry and his engineers had thought the old Model T was good enough they would still be making it, but they thought they could make it ride a little easier and they did." Incidentally, I have heard on the side that Henry's engineers had a difficult time to convert him that he should let them build a better car than the old Model T. He thought that was good enough. You see they held their council meetings and look what was the result. When you see these cars standing side by side, you wouldn't even believe they were related and they are full brothers. When you go to a motor show and you see the new cars on display with all the marvellous modern gadgets, you say, "What in the world will they add next time to make it different?" But when the next model comes, there is something new on it, but there would not be if they ceased to hold council meetings.

You remember Bishop Ashton's saying that the only difference between a grave and rut is that one is a little deeper than the other, and there is another saying from the Italian, showing what a rut is. They asked him what he did for a living and he said, "I digga the ditch to earn the money to buy the bread to getta the strength to digga the ditch." He never got out

of the ditch. Too much of our leadership today is in a rut of the ditch.

To illustrate this point, I have always said that I happened to be one who believes that the fundamentals of the Church will never change, but that we will learn how to do our work finer and better than we have ever done before. As an illustration of that, I want to refer to our missionary work. I told the missionaries in the South that if they would learn how to tell our story, and they could get into a home a night a week for six months, that the people would be ready to join the Church at the end of that time. Now under this new missionary system they do it in six visits, instead of six months. They have cut my programme right in fourths, and I happen to have here a statement from a mission that has worked under this programme and in two years time they reduced the number of hours per missionary per convert from 432 to 188 hours just because they learned how to tell the story of Mormonism in a way that would appeal.

In that same spirit, all of our work in the Church can be greatly improved if we just learn to do it finer and better than it has ever been done before, by holding our council meetings.

I would like to discuss with you this commandment of the Lord. The Lord said: "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand. Even so, Amen." (D. & C. Sec. 107: 99-100.)

To illustrate: I was in Idaho and we had a man talk on his duty as a

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David O. McKay at General Conference

OUR PROPHET'S COUNSEL

President McKay Speaks on the Missionary Work

Now I should like to say, brothers and sisters, the Lord bless us with a desire to live better than we have ever done before. No individual can go away from this Conference, even as a listener, without a heavier responsibility upon him. One of the happiest experiences that I have had has been to meet young people, and hear the young man or young woman say, as he or she introduced his or her companion, "I want you to meet my friend who is an investigator." And that has happened frequently during this Conference.

In 1923 in the British Mission there was a general instruction sent out to the members of the Church advocating what Brother Gordon B. Hinckley has emphasised today. We did not spend

money advertising in the press. The feeling in England was quite bitter at that time, but we said: "Throw the responsibility upon every member of the Church that in the coming year of 1923 every member will be a missionary. Every member a missionary! You may bring your mother in the Church, or it may be your father; perhaps your fellow companion in the workshop. Somebody will hear the good message of the truth through you."

And that is the message today. **Every member**—a million and a half—a **missionary!** I think that is what the Lord had in mind when he gave that great revelation on Church government, as recorded in the 107th Section of the Doctrine and Covenants. He describes the Melchizedek

Priesthood and the men who stand at the head of that Priesthood, and the Aaronic Priesthood and the presidency of the Aaronic Priesthood, those who are active in the Priesthood quorums—both the Melchizedek and the Aaronic. He then goes into detail about the duties of members, and then concludes :

“Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

“He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. Even so. Amen.” (D. & C. 107: 99-100.)

I think that includes the father of a little girl who sent a letter to me this week. She first gave her age. She loved her father and mother, she said,

but “father doesn’t take mother to the temple. I wish he would. I love them both, and I want to be sealed to them.” “Wherefore, now let every man learn his duty and walk in the performance of it in all diligence.” That is the responsibility of every man and woman and child who has listened to this great and wonderful Conference, to the inspiring messages of the Twelve and other General Authorities.

God help us to be true to our responsibility and to our callings, and especially to the responsibility we bear as fathers and mothers of the children of Zion—heaven’s treasures to us.

O Father, bless those who hold this Priesthood, who have been married in accordance with thy instructions, and God help all to take advantage of this eternal blessing, that we may be united together and with thee for ever, I pray in the name of Jesus Christ. Amen.

LEADERSHIP *(continued)*

co-ordinator in the Aaronic Priesthood “Well, I don’t know what my duty is, but here is what I think it is,” and then he went on to say what he thought it was. And when my turn came, I said : “Brother, why don’t you know what your duty is ? Don’t you have a handbook ?” to which he replied that he did not. I then turned to the stake president and said, “Couldn’t you get him a handbook ? They do not cost anything.” The point is : There was a man trying to do a job without knowing what his duty was. I tell you every man, as the Lord said, needs to know what his duty is and then see that he does his duty.

It has been my experience as I have laboured in this Church, that the Lord can make mighty men out of humble people, and He can make them great

workers, capable workers. I have seen men join this Church who could not read or write, and I have heard them deliver sermons that I would have been proud to have heard delivered in the Salt Lake Tabernacle.

I remember President Grant saying many times that the greatest testimony to him of the Divinity of this work is what God does with the material He has to do with. I have seen the Lord accomplish so much by bringing inexperienced men and women into activity that I plead with you as leaders, that you try and bring every man and every woman into activity in the Church, “for this is my work and my glory, to bring to pass the immortality and eternal life of man.” And that is the kind of leadership in action that saves.

*Reflections
from
the
Temple*

by A. J. TOPP
Londonderry Branch

I WAS first led to the Church of Jesus Christ of Latter-day Saints on seeing an artist's impression of the London Temple in the newsreels at the time of the corner-stone laying. As I looked at that picture I thought to myself, "There is a beautiful building built for a beautiful purpose." It wasn't long before I was able to search out the truth, and soon I was baptised. Shortly after my coming into the



Church, Wilma Smyth and I met, and how indebted I am for that meeting. We found happiness in trying to live the truth as given to us by latter-day revelation; and later as a courting couple, even though we were separated by thousands of miles, we felt the presence of the Comforter. We learned of the Gospel doctrine and, amongst other things, of marriage as God would have it. We learned of the Temple and the sealing of a husband to a wife for all time and eternity; we



Brother and Sister Topp

learned of the many blessings that would be ours; we learned of the high standard we would have to keep in order to receive these blessings after leaving the Temple; and we learned of the added responsibility which would be ours. But along with all this new learning we fostered a love and understanding so that we knew through our faith that these principles were true.

When the question was "popped" there was no doubt in our minds: we would have a temple marriage right at first. To us it was more important to please the Ruler of the Celestial Kingdom than the sovereign of the United Kingdom. A civil marriage denies the work our Saviour has done for our salvation and exaltation. It does not do justice to the love we declare in our courtship.

Thus, as soon as we had gone through the necessary civil marriage ceremony, Wilma and I journeyed to London, to the House of the Lord so we might be sealed by His Holy Priesthood in that sacred building. There we found a temple that had been raised for a beautiful purpose, and the reason why those who had been before us spoke so enthusiastically of the Temple ordinances. We join with them in testifying of the

truth and beauty of these ordinances, of the wonderful spirit therein, and the divine authority of the Holy Priesthood we now share.

We urge those saints planning on getting married to include a temple sealing in their plans. We are glad we did not put up with second best when the best was available. God's words have taken new root in our lives, and we are striving to exemplify all of His teaching in everything that we do. We can testify that we have been rewarded immensely, especially in the happiness and sanctity it has brought into our marriage. To know that we will be together throughout the eternities has inspired us both to live up to the highest ideals of this life. It is our prayer that others might be motivated to participate in the wonderful ordinances of the Temple, and extend the full blessings of the gospel to themselves and their families.

by ARTHUR SMITH

Cardiff Branch

In the historical article on Heber C. Kimball, mention is made to the many ministers of other churches who joined the Church of Jesus Christ of Latter-day Saints in the early days. Arthur Smith, of Cardiff, is one of the more recent ministers to openly accept the Restored Church and incorporate its teachings, even at the expense of losing his former ministerial position.

I WAS in the Pentecostal ministry for several years, but shortly before the missionaries called on me I began to have doubts, small doubts to be sure, but nevertheless doubts. Once I had been asked by a dear lady, "Why had God taken away her little baby?" My heart was sore. I had no answer to give her; "It is not for us to doubt His wisdom, now we see through a glass darkly, but one day we shall see



Arthur Smith

all truths," was my very lame answer. This was one of the incidents that really prepared me for the Sisters of Zion when they called.

These two dear Sisters, Sister LuBeth Thomas and Sister Jones, who called on me, had the right approach. "We are members of the Church of Jesus Christ," they said, "and we have some wonderful news for you." Their personality was such that I had no hesitation inviting them in. Then followed many interesting and puzzling discussions. My dear wife was thrilled and became a member twelve months before I did. There were so many things that I could not accept, but gradually by prayer and fasting this wonderful Restored Gospel opened unto me, like the petals of a flower opening its heart to the morning sun.

Now I know so many answers to the questions that had puzzled me. The branch members and the Priesthood took me into their hearts and really taught me, by example and love, that I was really home at last.

I had opposition from many former friends who dropped me. But my biggest opposition was from Satan himself. How he has tried me so often with his cunning and ingenuity, but by

prayer and the fellowship of my beloved brothers and sisters, I have managed to overcome him. I am now no longer at the head of a congregation, but one of many lovable and wonderful people who have found the truth: "the wonderful saints of Zion."

December 6th, my sweet wife and I took our children, and with our mother journeyed to the Temple of our Father, for our endowments and sealings. How can I ever thank my Heavenly Father for the blessings of that day? My wife looked so wonderful, when our babies were sealed to us for time and all eternity. I shall always remember President Boyer and his dear wife—he met us at the Temple and carried our cases to our rooms: surely they are the Lords anointed.

Lastly, it was my privilege to be called as a quorum officer to accompany my brother, President Hubert Pulman to the Melchizedek priesthood conference February 14, 1959. What a wonderful week-end I had. To hear the New Era in Great Britain and have it unfolded before me, and to listen to that man of God, President T. Bowering Woodbury, take meeting by meeting, and subject by subject, to clear each problem with a slight smile on his face, was inspiring to me. I did indeed meet with men of the Holy Priesthood those two wonderful days. I quote now from my family record book of this event.

"Surely I have seen not only the New Era, but the beginning of a New Britain, the lives of countless non-members will be changed this year and I have been privileged to view the blue prints of this New Era in Britain."

I pray that all will realise the wonderful significance of the Gospel of Jesus Christ, for it has made my life happy.

OUR WONDERFUL WIVES (continued)

Elder Harold B. Lee asked President McKay when he returned from the temple dedication how he felt, and the Prophet said: "It was a wonderful occasion, but I learned one thing from this trip . . . it is not good for man to be alone."

Oh, brethren, can we strive toward perfection in love, consideration, and tenderness toward our wonderful wives? In the quarter of a century I have been privileged to have my dear one, I have found enjoyment is not complete in a single thing, either

spiritual or material, unless completely shared with her. And in my love for my dearest one, I pray we may be blessed to be together through our years in mortality. Then, I thank my Father in heaven, that in the marriage covenant, our love and association can be Celestial and eternal.

May the Lord bless our wonderful wives. And may we in dignity and consideration honour them, just as they honour the Royal Priesthood we bear.

TBW

HEBER C. KIMBALL (continued)

change in the last days. While conversing with the ministers of the various orders of the day upon the principles of the Gospel, they would inform us that the ancient order of things was done away, and no longer needed; and some of them preached forty years the good old religion, and God was with them, they needed no more revelation, or healing the sick, or anything as manifest in the days of the Apostles, for we can get along without them in this day of refinement, light and knowledge."

Discouraging as the beginning seemed, by May 1841 there were 74 members in London. By April 1842, a membership of 400 was reported in the London district, with a membership of 5,814 in the entire mission. It is no wonder that Heber C. Kimball is called the "greatest missionary of our dispensation."

On the 20th of April, 1841, Heber Kimball sailed from Liverpool accompanied by several of the brethren. Nauvoo at the time of their arrival was a most beautiful and prosperous city. For a while Heber's time was spent mostly in temporal affairs as it

was necessary that the Twelve be responsible for much that the Prophet had been shouldering in their absence.

"On June 20, Joseph, feeling himself hedged around by his enemies, had written for the immediate return of the Apostles. It was his last communication to them in mortality. Seven days later, on the evening of June 27, 1844, Joseph and his brother, Hyrum, were martyred in Carthage Jail."

Heber was in Salem, Massachusetts, when he received the terrible news.

"It struck Heber to the heart. He tried hard not to believe. Yet he, and the Apostles generally, travelling in different parts, on the night of the assassination had felt a severe mental shock for which they could not account until the terrible news reached their ears."

Grief-stricken and almost crushed with sorrow they made their way home, arriving in Nauvoo forty days after the martyrdom.

The Church had received a stunning blow. When it revived from the shock, a new crisis had arisen. Who was to be the new leader? Sidney Rigdon

hastened from Pittsburgh where he had been making his home. On August 18, he spoke at great length to the people. It was a vast congregation that listened to him. Then Brigham Young, the President of the Twelve, stood before them. His was the voice of "one having authority."

"The dullest ear could detect the difference between such tones, such words, trembling with power, and the vain and empty babblings of the special pleader, Sidney . . . but a still more marvellous manifestation awaited them. As Brigham proceeded his whole being became transfigured; his face shone like an angel's; his form seemed to dilate and expand . . . his voice changed; his look, his very manner was that of another. It was Joseph, not Brigham, who was speaking! Thousands saw it and testified of its truth . . . God spoke that day through Brigham Young, and all the people said 'Amen!'"

No truer friend had Brigham Young than Heber C. Kimball. Later he was chosen to be first counsellor when Brigham was officially made president of the church. This fulfilled a promise made to Heber in his patriarchal blessing given by Hyrum Smith to him in Nauvoo.

Much has been written of the great trek. Needless to say, Heber had a major part in it. The saints journeyed towards the Missouri river founding temporary settlements. The main body of the church was left at Winter Quarters while a group of 148 pressed on to the Rocky Mountains. Heber entered the valley with Brigham Young on the 24th day of July, 1847.

The next two decades of the life of Heber C. Kimball are so inseparably interwoven with the progress of the church that they read like one history. Though Heber did not "profess to be a Prophet," he was one. Many were

the stories that have become a rich part of church history concerning him.

Throughout his lifetime he made many prophecies concerning the saints. He said in Nauvoo: "If we have to leave our houses we will go to the mountains, and in a few years we will have a better city than we have here."

In speaking of this great gift that was his, Heber said:

"The Spirit of prophecy foresees future events. God does not bring to pass a thing because you say it shall be so, but because He designed it should be so, and it is the future purposes of the Almighty that the Prophet foresees. That is why I prophesy, but I have predicted things I had not foreseen, and did not believe anybody else did, but I have said it, and it shall come to pass even more abundantly than I predicted . . ."

Heber possessed a great natural force and strong will power, yet in his submission to the Priesthood and obedience to the laws of God he set a pattern for the whole Church. It was by the strength of his testimony and his testimony and his love of the Gospel that he literally converted thousands. As he said:

"The gospel and plan of salvation that I have embraced is music to me; it is sweet to my body, and congenial to my spirit; and it is more lovely than anything else I have ever seen since I have been in the world. I love it . . ."

Of all the prophecies that he uttered there is one that each of us can bring into fulfilment today, in our own lives, if we so desire . . . for this is the promise he left us:

"I have said often, you may write blessings for yourselves, and insert every good thing you can think of, and it will come to pass on your heads. If you do right."

NOTE: All quotations are from Orson F. Whitney's *Life of Heber C. Kimball* (Salt Lake City, Stevens & Wallace, 1945).

NEW ERA CALENDAR

OF BRANCH AND DISTRICT EVENTS

March 17—Paisley Relief Society invited many friends to an anniversary supper which included a birthday cake decorated with a cameo depicting the "Entry into the Valley" of a Mormon family.

March 21—The Relief Society birthday event was held on a District basis in Newcastle this year. The West Hartlepool sisters served an attractive luncheon to their guests (fifty-seven sisters and four brethren) seated at tables decorated with baskets of flowers. Following the luncheon a representative group from the District Relief Societies presented a dramatisation of the origin of Relief Society by Sister Minnie Selkirk. The sisters

were then given an opportunity for testimony bearing before a programme of music and verse was presented.

March 28—The good cooks of Norwich Relief Society were very flattered when the guests at their birthday party preferred to linger over the delicious meal served them rather than join in more strenuous activities that were held.

April 4—Paisley Saints said goodbye to Sister Isabelle Porch with the gift of a dressing-gown.

April 5—A film show sponsored by President and Sister Vernon of Rawtenstall was their way of increasing the building fund. All ages and tastes



Newcastle District Relief Society's dramatical group

were catered for in the three-hour programme.

April 5—The Liverpool District Gold and Green Ball was held at the Ince Public Hall, Wigan.

April 7—Nuneaton M.I.A. celebrated Easter with a party which included some exciting games.

April 11—The Sunday School Faculty's social at Bournemouth was a great success. Brother Kenchington organised the games and kept the party moving at a lively pace. After the Relief Society served refreshments an impromptu concert was presented.

April 11—"An April Extravaganza" written and produced by Sister Helen Fradd and Elder James Smith was presented by the Cardiff Saints for the Welsh District. As might be expected from the "Land of Song," beautiful Welsh voices made the rafters ring with melody.

April 14—Brother Stanley Thompson's Priesthood Quorum entertainment was one of the finest evenings of comedy yet witnessed by the Aberdeen Saints. A large audience were appreciative of the dances by "Lily's Fillies;" instrumental numbers, boogie woogie and "We're a Couple of Tramps" realistically portrayed by Sisters Maxwell and Smith made the evening complete.

April 16—St. Albans M.I.A. travelled to Luton to pit their wits against the home team in a quiz tourney.

April 17—A house-party was held in the home of Brother and Sister Warren of Preston with proceeds going to help pay the expenses of the younger members intending to go to Filey.

April 18—Spring officially arrived at Nottingham, or at least to Nottingham Relief Society whose "Spring Fair"

it was. Attendance was not up to expectations and Relief Society President Muriel Cuthbert said: "The Fair was like Heaven—there were a lot of people who were expected but were not there." Relief Society funds benefited by £6 13s.

April 18—A "Send Them to Filey" Dance was held at South London to raise funds to help the young people on their way to the Youth Convention. Each of the Auxiliaries made their contribution in the way of organisation, advertising, prizes, refreshments and goods for an auction. A fine total of £16 was raised and Wally Chiles again proved to be an able M.C.

April 19—A Missionary Testimonial honouring Sisters Astrid Nielszen and Miriam Smith, prior to their leaving to serve full-time missions, was held in the South London Branch. The sisters arranged the programme and printed copies were available to the congregation. The principle speaker was Elder James P. Hill, President of the Fifth Quorum of Elders (the Quorum is assisting one of the sisters). After talks by both Sisters Smith and Nielszen, Sister Smith, the mother of Miriam, was called to the stand to bear her testimony. This was the first meeting of its kind to be held in the South London Branch.

April 25—Norton Street Boys' Club was the locale of the Nottingham M.I.A. Jumble Sale where the sum of £5 was raised to help young members with their expenses to Filey.

April 25—Loughborough's Filey Fund gained £2 8s. 6d. from a social and dance sponsored by the M.I.A.

April 26—Congratulations to Peter Darling, Michael Hill and Roger Greenwood of the South London

Branch and Kenneth C. Wood, Albert Clatworthy and Raymond Howell of Catford on gaining the "Aaronic Priesthood Individual Award" for 1958.

April 30—Tramps, of the strictly amateur variety were fêted at Luton's M.I.A. social. A puppet show of almost professional standard entertained the begrimed and tattered guests.

April 30—The first Scout Group of the Church in Wales is being led by Brother Gilbert Thompson at Cardiff. The District Commissioner of Scouts is taking a lively interest in the troop and is giving it his personal attention.

British Mission Statistics

BIRTHS AND BLESSINGS

March and April, 1959

Willis: To Arthur and Joan Mary Willis of Bournemouth, a son, Malcolm Edward, born September 13, 1956; blessed April 5, 1959, by Paul Frederick Day.

Johnson: To Bernard Clifford and Mary Johnson of Bournemouth, a son, Lance Bernard Clifford, born January 9, 1957; b'essed April 5, 1959, by Henry James Summersell.

Baldwin: To Kenneth and Brenda Baldwin of Oldham, a daughter, Fiona, born March 23, 1954; blessed March 1, 1959, by Samuel Mills.

Baldwin: To Kenneth and Brenda Baldwin of Oldham, a daughter, Stephanie, born October 27, 1952; blessed March 1, 1959, by Harry Mills.

Turner: To Jack and Jean Turner of Oldham, a son, Andrew John, born February 16, 1956; blessed March 1, 1959, by John Hancock.

Turner: To Jack and Jean Turner of Oldham, a daughter, Karen Julie, born December 8, 1958; blessed March 1, 1959, by Neil Cliffe.

Andrews: To Charles Stuart and Enid Andrews of Halifax, a daughter, Karan Ruth, born March 14, 1959; blessed April 5, 1959, by Charles S. Andrews.

Bushman: To Richard Lyman and Claudia Marion Bushman of North London, a son, Richard Lyman, Jr., born February 13, 1959; blessed March 8 1959, by Richard Lyman Bushman.

Doughty: To George and Edna Doughty of Preston, a son, Gary Kenneth, born December 12, 1958; blessed March 1, 1959, by George Doughty.

Conlin: To Arthur and Alice Conlin of Middlesbrough, a son, Kevin Randolph Patrick, born November 5, 1952; blessed April 5, 1959; by Teddy A. McKay.

April 30—Luton's recreation hall has received a "face-lift" with a contemporary style of decor in shades of grey and pink. The redecoration entailed much hard work because of the unusually high ceiling and great credit is due to those who worked so hard on this arduous task.

Death

Berwick: Brother Dennis Ralph Berwick of Leicester died suddenly in hospital on March 22, 1959. The funeral service was conducted by Branch President A. E. Porter and the grave was dedicated by Brother George Winfield of the District Presidency.

Lawrence: To Raymond and Anne Lawrence of Middlesbrough, a daughter, Heather, born October 25, 1958; blessed April 5, 1959, by Teddy A. McKay.

Lawrence: To Raymond and Anne Lawrence of Middlesbrough, a son, Stephen, born March 19, 1956; blessed April 5th, 1959, by William G. Lund, Jr.

Burton: To Roger and Winnifred Burton of Leeds, a son, Sinclair Anthony Rhodes, born February 5, 1952; blessed April 5, 1959, by Roger Rhodes Burton.

Keith: To Peter and Robina Keith of Dundee, a daughter, Carroll Ann, born November 21, 1954; blessed April 5, 1959, by Alfred Meek.

Keith: To Peter and Robina Keith of Dundee, a daughter, Heather, born April 17, 1956; blessed April 5, 1959, by George S. Ross.

Ellison: To Peter George and Patricia Ellison of Barnsley, a son, Timothy Brent, born February 8, 1959; blessed April 5, 1959 by Alan Brent Brockbank.

Berry: To John Edwards and Margaret Rose Berry of Swansea, a son, Nicholas Ian, born December 11, 1958; blessed April 5, 1959 by Norman Dale Wright.

Bantock: To Sidney William and May Bantock of Norwich, a daughter, Carol Mary, born December 24, 1956; blessed April 5, 1959, by Thomas G. Wilson.

Sadd: To Ronald and Irene Rose May Sadd of Norwich, a daughter, Deborah May Frances, born November 24, 1956; blessed April 5, 1959, by Patrick G. Fleming.

Bantock: To Sidney William and May Bantock of Norwich, a son, Glenn John, born April 3, 1958; blessed April 5, 1959, by Bert W. Martins.

Waghorn: To Ralph and Maureen Louise Waghorn of Southend, a daughter, Francis Barbara, born March 15, 1959; blessed April 12, 1959, by Lee J. Bate.

Gunderson: To Ernest Lavar and Freda Gunderson of Norwich, a daughter, Lilian Dawn, born January 3, 1959; blessed March 29, 1959, by Ernest L. Gunderson.

Johnstone: To David and Mary Margaret Johnson of Airdrie, a daughter, Davina, born February 26, 1959; blessed April 7, 1959, by Thomas L. Easton.

Mann: To Bernard and Fifi Mary Mann of Leeds, a son, Paul Graham, born September 1, 1951; blessed April 5, 1959, by Alexander F. Richardson.

Mann: To Bernard and Fifi Mary Mann of Leeds, a daughter, Philippa Mary, born June 9, 1954; blessed April 5, 1959, by Alan Peter Moxon.

Mann: To Bernard and Fifi Mary Mann of Leeds, a daughter, Frances Elizabeth, born April 28, 1956; blessed April 5, 1959, by Stanley Smithson.

Nichels: To Alfred and Rachael Nichels of Belfast, a daughter, Geraldine, born April 10, 1959; blessed April 17, 1959 by Darrell G. Bailey.

Payne: To Thomas and Jessie Payne of Airdrie, a daughter, Elizabeth MacPherson, born May 30, 1957; blessed April 13, 1959, by Thomas Love Easton.

Payne: To Thomas and Jessie Payne of Airdrie, a son, Alistair David, born December 23, 1952; blessed April 13, 1959, by Thomas Love Easton.

Hunt: To Harold William and Margaret Violet Hunt of Chelmsford, a son, Jason Lee, born March 16, 1959; blessed April 5, 1959, by Harold William Hunt.

Baldwin: To Richard Arnold and Florence Mavis Baldwin of Chelmsford, a daughter, Fiona Louise, born March 7, 1959; blessed April 5, 1959, by Richard Arnold Baldwin.

ORDINATIONS

April, 1959

Birmingham

Robert Reynolds of Wolverhampton to Deacon
Frank Horace Martin of Wolverhampton to Priest

Alfred D. Slater of Wolverhampton to Deacon
Roy M. Slater of Wolverhampton to Deacon
James Cossell of Wolverhampton to Elder
Howard Smith of Wolverhampton to Priest
John Ernest Egginton of Wolverhampton to Elder

Bristol

Derrick Henry James Ireland of Bristol to Priest

Albert Frederick Arther Gadsby of Bristol to Teacher

Brian Cyril West of Bristol to Priest
Reginald James Reed of Bristol to Deacon

Hull

George Stanley Hill of Scunthorpe to Elder
Ronald Philip Taylor of Grimsby to Elder
William Henry Brattan of Hull to Elder

Leeds

Donald Slyman of Leeds to Teacher

Liverpool

Frank Butterworth of Rawtenstall to Teacher
Donald Simcock of Rawtenstall to Teacher

Manchester

James Victor Corless of Ashton to Deacon
David Joseph of Ashton to Deacon

Newcastle

Angus Morrison Morris of South Shields to Priest

Michael Alexander Lodge of South Shields to Teacher

Robert Lodge of South Shields to Deacon
William Horncastle of South Shields to Priest
William Flowers of Sunderland to Deacon

North London

Sidney Hodges Rojas of Reading to Deacon

Norwich

George Henry Johnson of Norwich to Teacher
Dean Thomas Wilson of Norwich to Deacon
Magnus George Rowland of Ipswich to Priest

Nottingham

Peter Louis Bull of Peterborough to Deacon

Scotland

David Finlay McKenzie of Glasgow to Deacon
William Adair of Glasgow to Deacon

Sheffield

Alan Daniels of Doncaster to Deacon
Harry Lcadenham of Doncaster to Priest
Basil Leslie Reeve of Doncaster to Deacon
Geoffrey George Talbot of Doncaster to Teacher

Wales

Charles Edward Farley of Cardiff to Teacher

BAPTISMS

April, 1959

Birmingham

Jean Manley of Nuneaton

Bristol

Peter Wilhelm Klein of Bristol

Hull

Veronica Mavis Flynn of Hull
Olive Louise Flynn of Hull
Sandra Wildman of Hull
Maureen Ann Howard of Grimsby
Mahel Howard of Grimsby
Reginald Hillman Howard of Grimsby

Ireland

Charles James Irwin of Belfast
Ethel Alexander Florence Irwin of Belfast

Leeds

Hilda Firth of Huddersfield
Brian Weir of Huddersfield
Stephen Paul Difton of Huddersfield

Manchester

Geoffrey Ogden of Rochdale
Harold Blagborough of Wythenshawe
Catherin Downie Willis of Rochdale
Dorothy Keighley of Ashton
John Terence Clarke of Stockport
Marilyn Nowell of Wythenshawe
James Leslie Andrew Willis of Rochdale
Eva Rose McNama of Ashton

North London

Betty Low of Southend
Gwyneth Boughton of Luton

Norwich

Kenneth Smith of Chelmsford
William Smith of Chelmsford
Paulne Elsie Smith of Chelmsford
Pearl Ann Flegg of Lowestoft

Nottingham

Roy Arthur Hargraves of Leicester
Joan Vivien Hargraves of Leicester

Sheffield

Harold Cuppitt of Chesterfield
John Leslie Wright of Chesterfield
Paul Andrew Barnes of Chesterfield

South London

Lilian Elizabeth Bellchambers of Crawley
Arthur Bellchambers of Crawley

Wales

Jeffrey Allan Richard of Cardiff
Margaret Jean Taylor of Cardiff
Claud Alan Pettitt of Cardiff

New Leadership

BRANCH AND DISTRICT APPOINTMENTS :

District Councilman

Herbert Shorrocks set apart as district councilman, Liverpool District, March 22, 1959.

Branch Presidencies

Albert L. Taalfee set apart as president, Scunthorpe Branch, March 28, 1959.

James Smillie set apart as president, Newcastle Branch, April 18, 1959.

Preston H. Thompson set apart as first counsellor, Newcastle Branch, April 18, 1959.

Nichol C. O'Regan set apart as second counsellor, Newcastle Branch, April 18, 1959.

Barry Hicks set apart as president, Darlington Branch, April 18, 1959.

Andrew P. Hancock set apart as first counsellor, Darlington Branch, April 18, 1959.

James C. Gwynn set apart as second counsellor, Darlington Branch, April 18, 1959.

Joseph W. Riley set apart as branch clerk, Darlington Branch, April 18, 1959.

Harold Marshall set apart as president, Middlesbrough Branch, April 18, 1959.

Bryan Bygrave Clements set apart as first counsellor, Middlesbrough Branch, April 18, 1959.

Joseph W. Riley set apart as second counsellor, Middlesbrough Branch, April 18, 1959.

Joseph N. Bousefield set apart as branch clerk, Middlesbrough Branch, April 18, 1959.

Dale Godfrey appointed branch president, Crawley Branch, April 26, 1959.

John E. Wiles set apart as first counsellor, Crawley Branch, April 26, 1959.

Angus McCuaig set apart as branch president, Rochdale Branch, May 2, 1959.

District Presidencies

Clarence Wright Woodward set apart as first counsellor, Nottingham District Presidency, April 12, 1959.

Dougald C. McKeown set apart as first counsellor, North London District Presidency, April 28, 1959.

Arthur Henderson set apart as second counsellor, North London District Presidency, April 28, 1959.

Stephen J. Hawkes set apart as clerk, North London District Presidency, April 28, 1959.

Derek Plumley set apart as first counsellor, Manchester District Presidency, May 2, 1959.

Eric Cryer set apart as second counsellor, Manchester District Presidency, May 2, 1959.

District Missionary Activities

SOUTH LONDON DISTRICT

April 5, 1959

Thomas W. West - District Mission President

Margaret Rose Reid
Margaret Grace Bury
John Clifford Lea
Walter Frank Stevenson
Peter Gerald Darling
Alexander Amphill
Margaret Ann Scrivener

Bernard Christian Peter Chedwennes
Hilda Ellen Graham
John Keith Malcolm Geary
John Gwendoline Geary
David John Beckingham
Anthony Blake
Dorinda Mary Steel

Bryan Belamy Gardner
Colin Bruce Alfred Price
James Robert Cunningham
Ruth May Palmer
George Henry Kewley
Glyn John
Janet Cotton-Betteridge

MANCHESTER DISTRICT

May 3, 1959

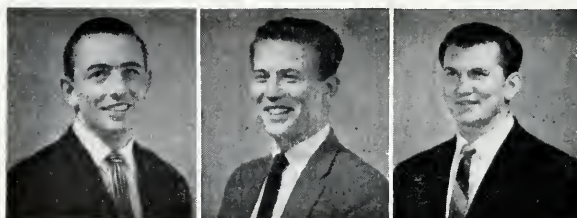
Sylvester Dale - District Mission President

Brian Neville King
Pauline King
Peter English
Alma Audrey English
Eric Cryer
Ruth Cryer
Harry Beard
Sandra Weston
Margaret Isobel Tonge
Shiela Mason
Michael Corbishley
Gwynnere Betty Davies
William Bates
Irene Bates
Linda Barbara Bates
Brenda Ridding
Alan Crookell
Derek John Plumley
Carol Needham
Kenneth Briggs Baldwin
Patricia Mary Hirst
Ethel Beaver
George Jackson Beaver
Vivian Mann
Joan Lees

Jane Boywer
Norman Wood
John Mills
John Hancocks
William Giles
Alan Thomas Butler
Elizabeth Ann Davies
Mariam Needham
William James Thompson
Frankland Gilbert
Angus McCuaig
Herbert Woodhead
Norman Tyson Woodhead
John Robert Kilby Fountain
Harry Withington
Hubert Dale
Joyce Heywood
June Ivy Lomas
Olive Dewsnup
Alice Waring
Rudolph Hilbert
Eric Rowland Snelson
John Eckersley
Jack Norris Leeming
Ronald Arthur Regan

Minnie Regan
Shirley Goodier
Edward Bardsley
Maureen Hoyle
Jean Caffrey
Mary Blackwell
Cynthia Austin
E. Preston
Benjamin Thorpe
& Sister Thorpe
R. Eades
Lena Eades
W. Page
T. Corless
D. Grimshaw
A. Woodruff
Mary Woodruff
Wilfrid Clark
Doris Clark
Joan Burgess
Albert Entwistle
Clara Entwistle
Eva Dean
Pam MacNama

Missionary Activities



Frederick P. Nielson
Allen Brent Brockbank
Dale M. Holmes

ARRIVALS :

April 21, 1959

Clark Maughn Brenchley
Roger F. Campbell
Murray Lawrence Harmon
Roger F. Johnson
Richard Harper Madsen
Samuel Philip Speckhart
Sylvan Emer Wood

From

Wellsville, Utah
 Weston, Idaho
 Lovell, Wyoming
 Springville, Utah
 Salt Lake City, Utah
 Provo, Utah
 Boise, Idaho

To

North London
 South London
 Scotland
 South London
 South London
 Manchester
 Manchester

May 1, 1959

Astrid Leonora Nielsen
Miriam Smith

Balham, London
 Balham, London

Bristol
 Nottingham

TRANSFERS :

April 22, 1959

Kennard Barson
Sherman Hunter
LeGrande Lamb

From

Manchester
 South London
 Manchester

To

North London
 Leeds
 Scotland

April 27, 1959

Dean Prisbrey

Scotland

Mission Office

May 1, 1959

Lee J. Bate
Steve B. Coltrin
James C. Hamilton
John Michael Sill
Joyce Simpson

North London
 Manchester
 Hull
 Nottingham
 Nottingham

Hull
 Nottingham
 North London
 Manchester
 North London

May 2, 1959

Samuel Longbotham
Nad Richard Brown

Scotland
 Mission Office

Leeds
 Leeds

May 4, 1959

Darrell F. Larson

Leeds

Manchester

May 10, 1959

Richard F. Duce
Willard L. Allen

Leeds
 Sheffield

Mission Office
 Leeds

APPOINTMENTS :

Kenneth G. Williams appointed Manager, Literature Department, April 22, 1959.
Richard F. Duce appointed Assistant to Mission President and Travelling Elder, May 10, 1959.

RELEASES :

June 25, 1959

Allen Brent Brockbank*
Dale M. Holmes
Frederick P. Nielson†‡

From

Provo, Utah
 Brigham City, Utah
 Bluewater, New Mexico

Districts

Sheffie'd, Manchester
 Birmingham, Wales
 Wales, Manchester,
 Mission Office, Leeds

* Supervising Elder, Manchester District

† Assistant to Mission President and Travelling Elder

‡ Supervising Elder, Leeds District

To My Beloved Children, Sent Greeting:

I DESIRE to speak to my children this morning, that they may be wise and inspired of God and of men; and I pray that I may be inspired by the Holy Ghost. My soul is swallowed up in God. As to the things of this world, they are lost to me. I do not feel concerning them as I have heretofore; I only care for the things of eternity. When I behold the great things of God and the glory which awaits the righteous, and when I reflect that the road is so straight that but few find it, I feel to pray the Lord to bless my children and save them. I am thankful to God because I live in a day when some will find it . . .

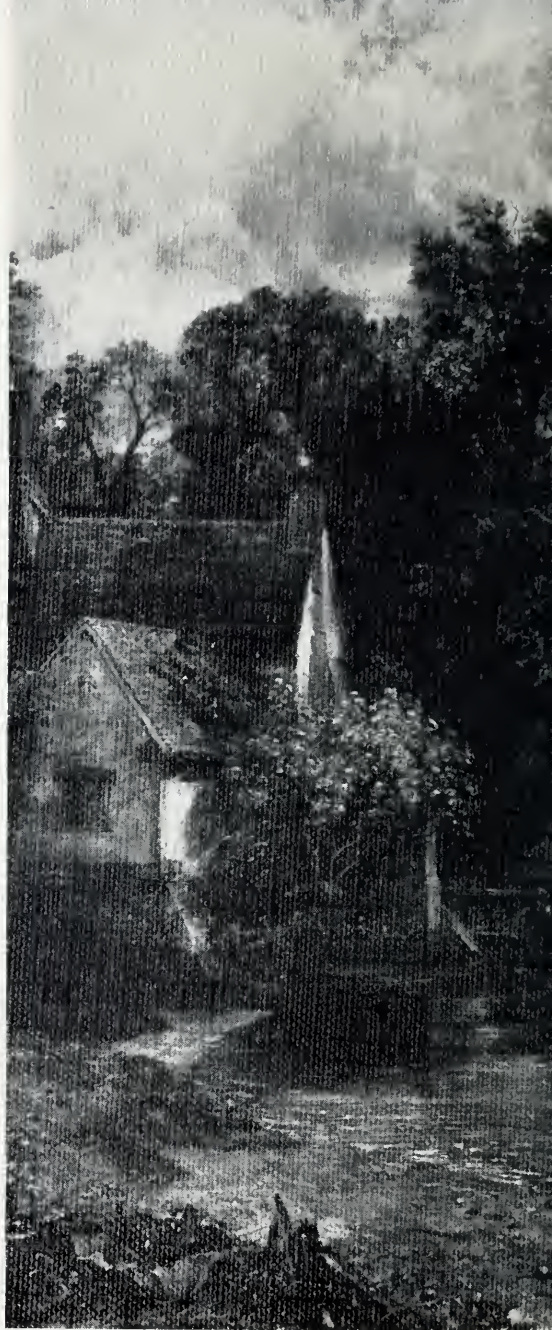
I want my children to show proper respect to all men, and be gentle to them, as you wish they should be gentle to you. Be subject to all the officers, both civil and religious, and reverence them in their offices . . . Be attentive to these instructions and be faithful in all things, and you shall be enthroned in the kingdom of God and shall increase from generation to generation, and there shall be no end of increase . . . I want you to remember that inasmuch as you honour your father, when you become old and are engaged in the ministry you shall be honoured. The Gospel of Jesus Christ as revealed to the Prophet Joseph Smith is true; I know it, for God has revealed it to me . . .

Now, my children, God recognises all that you do. Never cultivate anything wicked, corrupt or dishonest. Instead of taking a penny from a neighbour, give him two. As you do unto others so shall it be measured unto you again. Let these instructions sink deep into your minds: for God is bound to bestow these blessings upon us. Even so. Amen.

Heber C. Kimball, 1868

WHEN John Constable died in 1837 he left to the world such masterpieces as *The Hay-Wain*, and even today his landscapes are considered to be among the finest oil paintings in the world . . . they are worth a fortune.

But in that same year of 1837 there came to Great Britain a man who left a far greater and more valuable legacy . . . the Restored Gospel of Jesus Christ. Though unknown to most of the world, Heber C. Kimball, as a member of the first group of missionaries to this land, did the groundwork for the establishment of the Church here, and had a greater influence on the lives of men than did John Constable and all his masterful paintings.



CONSTABLE

June 1959
Vol. 121 No. 6